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Jesse W. Hoover

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## Reading The Bible Through

(Author Unknown)

*I supposed I knew my Bible,  
Reading piecemeal, hit or miss,  
Now a bit of John or Matthew,  
Now a snatch of Genesis;  
Certain chapters of Isaiah,  
Certain Psalms, the twenty-third,  
Twelfth of Romans, first of Proverbs,  
Yes, I thought I knew the Word!  
But I found that thorough reading  
Was a different thing to do,  
And the way was unfamiliar  
When I read the Bible through.*

*O the massive, mighty volume!  
O the treasures manifold!  
O the beauty and the wisdom  
And the grace it proved to hold:  
As the story of the Hebrews  
Swept in majesty along,  
As it leapt in waves prophetic,  
As it burst to sacred song;  
As it gleamed with Christly omens  
The Old Testament was new,  
Strong with cumulative power  
When I read the Bible through.*

*What a radiant procession  
As the pages rise and fall,  
James the sturdy, John the tender—  
O the myriad-minded Paul!  
Vast apocalyptic wonders—  
Wheel and thunder, flash and flame—  
While the Church Triumphant praises  
One incomparable Name.  
Ah, the story of the Saviour  
Never glows supremely true  
With such certainty of meaning  
Till you read the Bible through.*

*You who like to play at Bible,  
Dip and dabble, here and there,  
Just before you kneel, weary,  
And yawn through a hurried prayer;  
You who treat the crown of writings  
As you treat no other book—  
Just a paragraph disjointed,  
Just a crude impatient look—  
Try a worthier procedure,  
Try a broad and steady view;  
You will kneel in very rapture,  
When you read the Bible THROUGH.*

—Selected.



# Relief and Service News

*Sponsored by Relief and Service Committee*

## Relief Notes

### Relief Worker Reported Missing

The Relief Office at Akron has been officially informed by the Cairo office of U.N.R.R.A. that Marie Fast, M.C.C. relief worker in the Middle East, was "lost at sea" early in the morning of May 2. However, further confirmation is still to follow. This information was later confirmed by G. Richard Yoder, in a report directly from Italy. Dr. Yoder was travelling with Marie Fast and is a survivor of the ship which sank. Both workers were in company with other relief workers and were returning after accompanying refugees from the camps in Egypt to their homes in Europe. A complete account of the incident, as written by Richard Yoder, appears in the Sunday School Herald.

### Alsatian Brethren Share Relief Load in France

Samuel Goering has reported more extensively on the investigation tour through France, made by Henry Buller and himself, between March 18 and April 18, 1945. Excerpts from his report read as follows:

"We made a tour by car of about 2,500 miles touching the following large centers: Dieppo, Le Havre, Rouen, Paris, Le Mans, Angers, Angouleme, Tulle, Le Puy, Lyon, Macon, Dole, Belfort, Mulhouse, Colmar, Strasbourg, Nancy, Paris. We will want to center our work not south but north and east of Lyon.

"On Easter Sunday we attended services at the Mennonite church in Colmar. In the afternoon Bro. Volkmar who is very much interested in the relief program accompanied us to see Bro. Widmer near Mulhouse who is chairman-treasurer of their conference committee. He agreed to serve as treasurer for relief funds until the permanent committee is organized. From there we went to see Bro. Nussbaumer at Altkirch. All three are members of their conference committee. They wanted to know what the American Mennonites would do and we promised them \$500.00 a month for the present. We decided to pay over to them, from the money on hand, 100,000 Frs., or the equivalent of four months allowance so that they have enough money to begin now some worthwhile work, a children's home or whatever they think best. Some of the Mennonites have lost everything, but others lost nothing or very little. Folks who have things will, we feel, gladly give supplies or money to help along. Bro. Volkmar is willing to help in the work to get things started. He has two daughters who are graduate nurses and interested in helping along in the work. The oldest daughter has ten years of experience in a hospital and the younger has worked five years in a children's home."

### Six Relief Workers Now in India

The India report submitted by J. Harold Sherck for March, 1945, contains more specific news of the arrival of two brethren:

"We were delighted to welcome S. F. Pannabecker and P. P. Baltzer, who arrived by ship from Egypt on the evening of Good Friday, March 30."

The brethren are participating in the Bengal relief work, while negotiations con-

tinue to have them enter China at the earliest opportunity.

### Foods for Relief Program

Further information has been received from government agencies regarding the program of canning for relief:

The following commodities can be used:

1. Dry beans: lima, navy, edible soy, and other varieties.
2. Dry peas and lentils.
3. Strained fruits and vegetables. (To be used for infant feeding; formulas will be furnished.)
4. Pork and Beans, with generous amounts of pork and pork fat. (Recipe to be furnished.)
5. Canned Meats: fish, rabbit, chicken, turkey, and other fowl. (All meat and meat foods are exempt from inspection requirements with the exception of meat from cattle, swine, sheep and goats. Pork and beans are specifically exempt from inspection.)
6. Jams, jellies, butters, preserves, honey, and sorghum.
7. Dried fruits. Only the following dried fruits can be used advantageously: peaches, apricots, prunes and raisins.

Only new cartons and jars, preferably two quart size, should be used for relief canning. This is due to packing and requirements for exporting. Any of the above items can be used in unlimited amounts.

Arrangements are being made to send preliminary shipments to France and Holland. These will go forward in the near future.

### Child Feeding Center Being Equipped at Itacurubi

Elizabeth Keeney is now at Itacurubi engaged in creating a feeding center for the school children of that area. Her letter of April 13, 1945, presents some problems that arise in establishing her work in Paraguay:

"But that about which I am most enthusiastic is Itacurubi. For it is here that I hope to set up the child feeding project in the school. True enough, the kitchen is a five-by-five-foot enclosure with no shelves no tables, no chairs, nothing in it. The well is nonusable at the present time. There is no stove or oven for cooking. But we do have the full cooperation of teachers, colony administration, and the "directora" of the school. So with some planning, diligent work, and God's ever present strength and guidance—the children of Itacurubi will be fed!

"We hope to begin feeding in one or two weeks. How simple would it be to give bread, butter, or cheese, and milk in the States. But here we have to have every bread pan, ladle, table, cupboard, water tank, milk-boiling facility — everything — made according to the type which we prescribe. So I've been trying to visualize and order the minimum of what we shall need. It really gives one a creative feeling."

### Three-Weeks Study Program for Relief Appointees

A training school for appointed relief workers will begin June 11 at Goshen Col-

lege, Goshen, Indiana, and will continue for three weeks. Bro. P. C. Hiebert will be the director of the school. This study program will be separate from the college summer-school program. As on orientation course the relief workers will study MCC concerns in relief work and examine specific relief cases and problem situations.

### Serving as Nurse at Taxal Edge

Ellen Harder shares some activities that are part of her daily schedule at the Mennonite convalescent home for boys, Taxal Edge, England. We quote excerpts from her letter of April 12, 1945:

"March 5, I came here to the boy's convalescent home. There is never a dull moment in a home of twenty boys from eight to fifteen years of age. I arise at 7:45, the bell rings for the boys at 8:00. I have to see that they get dressed, washed, combed, and have their beds made properly by 8:30 . . . When 8:30 comes and we are all ready for breakfast, there is a mad rush down the stairs. We have devotions, then a heaping plate of porridge, followed by toast with bacon, sausage, or baked beans, and an egg on Sunday. . . The boys have duties like drying dishes, peeling potatoes, feeding hens, and sweeping. Twice a week they go to the village . . . on Sunday everyone goes to some church. . . After tea, between 5:30 and 6:10, they have baths, then go to bed to read or write until 8:30, when there are prayers and lights out."

## C. P. S. Notes

### Fourth Anniversary Observed at Grottoes

Members of C.P.S. camp No. 4, Grottoes, Virginia, the first C.P.S. unit to be administered by M.C.C., observed the fourth anniversary of C.P.S. on May 10. The camp really opened on May 22, 1941, but the celebration was shifted to May 10 so that the seventy-eight men moving to western camps could be present and take part. A program relating to the early days of C.P.S. and a meal in Pennsylvania German style were part of the occasion. Several students from Eastern Mennonite School and Roy Umble from the Akron office were present to take part in the program.

### C.P.S. Demobilization

Now that the war in Europe has ended and the War Department has announced its intention to release 2,000,000 men from the armed forces, Selective Service has also indicated that a parallel demobilization of C.P.S. will take place. Apart from the regular discharges for physical disability and other reasons, and the recent ruling to release men 42 years of age and over, Selective Service has estimated that during the course of another year approximately 900 men in C.P.S. will be discharged according to a point rating system. This point system has not been entirely clarified to date but for C.P.S. men it will probably apply to dependency and length of service: one point for each month of service and twelve points for every child (up to three children).

But even though partial demobilization is now a reality, it must be remembered that there are no indications to date that inductions will not continue. Even though 900 men in C.P.S. will be demobilized during the coming year, according to the point system, at the present rate of induction the actual population of C.P.S. would only be reduced by 300 men.



## "Divided Against Itself"

IN reply to the blasphemous thrust of the Pharisees that His miracles were performed by the power of Beelzebub, Jesus enunciated one of the great foundational truths which He alone could state with authority. He said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12:25.) This is a clear statement of a law that is as absolute in the moral realm as is the law of gravitation in the material universe. Its truth is so obvious that it should need no defense nor demonstration to prove it.

And yet there are people, some of them earnest Christians and even some who would be church leaders, who seem never to have sensed its importance and immutability. They seem to think that they can testify loudly enough to drown out the contradictory clamor. They boast their loyalty to Christ and the Church while undermining her influence and flaunting His standards.

The Brethren in Christ Church is meeting in a few days for her seventy-fifth annual General Conference. The delegate body of General Conference is the governing authority of the Church. Its decisions are the standard for the several Districts and the individual members of the Brotherhood. The purpose of the General Conference is the unifying of the body, and the increasing of her effectiveness in coordinated service. The Church is not enjoying unity at present. She is a house divided against itself. Every member who is really concerned for the work of the Church and who sincerely believes that the Church does have a definite and vital function in the program and purpose of God for this age, should get on his knees and pray fervently, persistently, effectually for the achievement of unity in this Conference session.

Our historic and Bible-centered fundamentals of faith and practice are being undermined, and the whole distinctive mission of the Church sacrificed by a divided house. Only by a clear understanding, a frank appraisal and a courageous approach to the situation can we hope to remedy the defect and avert a disaster.

One of the first principles of the Brethren in Christ Church has ever been a genuine, vital personal relationship with God. There have been periods when the issue of clear Christian experience was somewhat obscured. But the great crisis on this issue came when some of our number espoused the "new doctrine" of holiness. The Church was critically divided for a generation. But because the so called "new doctrine" was not new at all but as old as the Apostolic Church itself and based firmly on the Scriptures, it brought about a new



unity on a new level of spiritual insight and holy vigor.

Another of the broad cardinal principles consistently characterizing our Church has been the Scriptural doctrine of separation. And it has also been the issue, perhaps more than any other, which has roused frequent differences. Its discussion has probably consumed more time than any other single problem. Its application has possibly required more energy than any other phase of Church life. Is it worth the effort, some are constantly asking. And undoubtedly there are many honest questioners.

But there can be no honest doubt that God has enjoined definite separation for His people in every dispensation. Our divisions over the specific application of this Scripturally-enjoined principle have made us a by-word among the unbelievers. Our professed position of separation becomes a hollow echo because of our differences.

And what about our age-old peace teachings? God has always had a remnant of faithful witness to His truth, even in the darkest eras of history. We have been recipient of this great heritage coming down in an unbroken lineage from the Apostles themselves. As one segment after another of the church universal lost its pure witness of the overcoming power of love, another remnant always arose to defend the truth, even at cost of untold sufferings and martyrdom. No group has ever successfully compromised with the cult of militarism and state worship.

Our own beloved Brotherhood is the child of martyr blood. Sprung from non-conformist minorities that have always retained true Christian integrity, often at tremendous cost, we can rightly claim as our great Church Fathers such men as the non-resistant, forgiveness-invoking Stephen, the venerable Polycarp, Justin and Irenæus; Cyprian, Bede and Sebastian; Waldo, Huss and Fenelon; and thousands of unsung heroes of faith and fidelity in every generation. But far from learning the lesson which almost every chapter of church history teaches we have begun the diversion from that lofty pinnacle of prophetic purity from which descent no group has ever returned.

In the very recent past totalitarian states have made conscientious objection to war virtually impossible for the few who continue to be sensitive to the will of Christ. And why? Because the principle was not consistently adhered to by the group that professed it. The greatest enemy of a nation is its "fifth columnists." The greatest

menace to the cause of genuine Christian faith are the saboteurs within the fellowship. One enemy within is far more sinister than scores without. From the time of Judas to the present crisis, there have been those who will sell their Lord, and their birthright and their testimony, and their brethren, for less than thirty pieces of silver.

These are only a few of the ways in which we are divided.

Truth will not die with us. God will have a faithful remnant until the end. If we drop the torch another will doubtless snatch it before it touches the ground. God will not leave Himself without witness. But what will we answer Him if we fail in our trust?

One of the most urgent needs of this hour, if we may hope to stem the tide, is for a deliberate, thoughtful, united approach in the matter of teaching our youth. All our efforts at helping the thinking of our youth on these vital issues will amount to nothing if we continue to proclaim certain truths from pulpit, periodicals and official statements of faith, while at the same time distributing and making available, with the implied sanction of the Church books and other educational materials that undermine and contradict what we try to teach. We need to most critically examine the materials which we put into the hands of impressionable youth.

But someone will object that this is contradictory to the spirit of true education. In the hands of a skilled teacher, it is safe to make both sides of a question available to comparatively mature minds. But to put all kinds of materials indiscriminately into the hands of those who are not yet sufficiently matured to be able to balance the truth against error, or to distinguish the subtleties of half-truths, is morally and spiritually playing with fire. It is never safe to have poison around the house unless it is clearly labeled with skull and crossbones. And even so, it is never safe to put it into the hands of a baby.

What the Church needs is not merely a Committee to produce a digest of Church doctrines to be published and put into the hands of our youth. We need a Committee directly responsible to General Conference which will critically examine all materials being distributed by our institutions, which materials are therefore accepted at face value as endorsed by the Church. Until we are willing to take these necessary steps, our efforts to instruct our youth in the principles of the Church are pretty largely futile.

J. W. H.

We are experts in judging others, but very backward in judging ourselves; and yet God gives us a big stick to lay on ourselves as heavily as we can.



# Sanctification

*Devoted to the Doctrine, Experience and Evidences of the Deeper Life.*

## Testimony to Sanctification

*William Carvosso*

IN the same happy frame of mind, which God brought me into at my conversion, I went on for the space of three months, not expecting any more conflicts; but oh, how greatly I was mistaken! I was a young recruit and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for King Jesus, and that I had not only to contend with Satan and the world from without, but with inward enemies also, which now began to make no small stir.

Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works, I was at a loss both with respect to the nature, and the way to obtain the blessing of full salvation. From my first setting out in the way to Heaven, I determined to be a Bible Christian; and though I had not much time for reading many books, yet I blessed God, I had His own Word, the Bible, and could look into it. This gave me a very clear map of the way to Heaven, and told me that "without holiness no man shall see the Lord." It is impossible for me to describe what I suffered from "an evil heart of unbelief." My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground and a little loose earth strewed over it. Seeing something shooting up I did not like, on attempting to pluck it up, I discovered the deadly remains of the carnal mind and what a work must be done before I could be "meet for the inheritance of the saints in light." My inward nature appeared so black and sinful that I felt it impossible to rest in that state. Some, perhaps, will imagine that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance; the witness was so clear that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance

*"The blessed hour when from above  
I first received the pledge of love."*

What I now wanted was "inward holiness"; and for this I prayed and searched the Scriptures. Among the number of promises which I found in the Bible, that gave me to see it was my privilege to be saved from all sin, my mind was partic-

ularly directed to Ezekiel 36:25-27: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This is the great and precious promise of the eternal Jehovah, and I laid hold of it, determined not to stop short of my privilege, for I saw clearly the will of God was my sanctification.

The more I examined the Scriptures, the more I was convinced that without holiness there could be no Heaven. Many were the hard struggles which I had with unbelief, and Satan told me if I ever should

## A Land of Sweet Delight

*Walter E. Isenhour*

*There is a land of sweet delight  
Beyond this vale of tears,  
Where saints are robed in lily-white  
And free from all their fears;  
Where Jesus sits upon His throne,  
The Lord and King of Love,  
And where He gathers all His own  
To reign with Him above.*

*There is no sickness in this land,  
No sorrow and no pain;  
No mourning there, we understand,  
O'er those whom death has slain;  
For death can never enter there,  
Nor any kind of sin,  
But life eternal we shall share  
When Jesus takes us in.*

*Beyond this vale of tears and sighs  
Where peace forever reigns,  
There is a land above the skies  
Where no one e'er complains,  
And so I'm getting ready now  
To leave this land below;  
When Jesus calls some day I'll bow  
And bid farewell to woe.*

*A river clear as crystal flows  
In this fair land of light;  
The Tree of Life eternal grows  
Without decay or light;  
And so we'll drink from that pure stream,  
And sit beneath the tree,  
And bask in Heaven's sunny gleam  
Where saints are ever free.*

—Mennonite Weekly Review.

get it, I should never be able to retain it; but keeping close to the Word of God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour and the Judgment day. Seeing this, it was my constant cry to God that He would cleanse my heart from all sin and make me holy, for the sake of Jesus Christ.

I well remember returning one night from a meeting, with my mind greatly distressed from a want of the blessing. I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing floor, agonizing for the great salvation, this promise was applied to my mind, "Thou art all fair, my love; there is no spot in thee." But, like poor Thomas, I was afraid to believe, lest I should deceive myself. O what a dreadful enemy is unbelief! Thomas was under its wretched influence only eight days before Jesus appeared to him; but I was a fortnight after this groaning for deliverance, and saying, "O wretched man that I am! who shall deliver me from the body of this death?" I yielded to unbelief, instead of looking to Jesus and believing on Him for the blessing; not having then clearly discovered that the witness of the Spirit is God's gift, not my act, but given to all who exercise faith in Jesus and the promise made through Him.

At length, one evening while engaged in a prayer meeting, the great deliverance came. I began to exercise faith, by believing. "I shall have the blessing now." Just at that moment a heavenly influence filled the room, and no sooner had I uttered or spoken the words from my heart, "I shall have the blessing now," than refining fire went "through my heart, illuminated my soul, scattered its life through every part, and sanctified the whole." I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, "This is what I wanted! I have now got a new heart." I was emptied of self and sin, and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all His offices, my Prophet to teach me, my Priest to atone for me, my King to reign over me.

"Amazing love! how can it be.  
That Thou, my Lord, shouldst die for me!"

O what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am! This happy change took place in my soul March 13, 1772.

—Selected.

Prov. 4:23: Keep thy heart with all diligence; for out of it are the issues of life.  
Watch and pray.



# WONDERFUL!

Jacob K. Bowers

Isaiah 9:6—"His name shall be called Wonderful."

THE definition of wonderful according to Webster is "to excite wonder or admonition, excite surprise, strange, astonishing." Without question, this has been the true experience of all children of God that they with the poet are able to say, "Wonderful, wonderful Jesus is to me," and

"Dear name, the Rock on which I build  
My shield and hiding place  
My never failing treasury filled  
With boundless stores of Grace."

We would like to help you to see in the life and person of our Christ, the fulfillment of this Scripture.

*Wonderful in His origin.* (John 1:1-5). The word was with God and the word was God. His assertion is, "Before Abraham was I am". (I Pet. 1:19-20) He was foreordained before the foundation of the world was laid, as the Lamb without spot or blemish. (Hebrews 1:2-3) By Him the world was made—and He is upholding all things by the word of his power.

*Wonderful in appearance.* He appeared as the angels of God to Jacob (Gen. 32:30) and to Manoah (Judges 13:22) So wonderful was the sight that they had to say, "We have seen God face to face."

*Wonderful in prophecy.* He was foretold as the seed of the woman, (Gen. 3:5) to be born of a virgin. (Isaiah 7:14) to be born at Bethlehem (Mic. 5:2) It was foretold that the sceptre should not depart from Judah till Shiloh should come, (Gen. 49:10).

*Wonderful in His incarnation.* God-man, He left his Glory to be born in a stable, the birthplace of sheep. (The Lamb of God). Announced of angels, worshipped by the Shepherds, He came unto his own, but his own received him not. But Glory to God! as many as received him gave He power to become the Sons of God.

*Wonderful in the Temple.* The Spirit revealed to Simeon that this Babe was the Christ. Taking it up into his arms, he blessed God saying: "Mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."

*Wonderful as a lad of twelve years.* Sitting amidst the doctors in the Temple, he was hearing and asking questions. All that heard him were astonished at his understanding and answers. Consider too

his answer to his Mother, "Wist ye not that I must be about my Father's business?"

*Wonderful in His Ministry.* Heaven witnessed at His baptism, "This is my beloved Son, in whom I am well pleased." He was blameless in his character inasmuch that his enemies could not find any fault in Him or convict him of sin.

*Wonderful in His doctrine.* No man ever spoke as this man; he spoke as one having authority. The first message was, "Repent; for the kingdom of Heaven is at hand." To Nicodemus he said, "Ye must be born again. That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The evidence of the new birth is manifested by the effect it has on the life of men and women. He taught that the world is void of Life. "I am come that they might have life and that they might have it more abundantly. (John 10:10) He stressed the necessity of abiding in Him, for without Him we can do nothing. (John 15). This Gospel is truly the power of God unto Salvation to them that believe (Rom. 1:17). "How shall we escape if we neglect so great salvation," (Hebrews 2:3). Hence, we see the necessity of holding fast to that which we have and not letting slip that which we have heard as Christ is the final message to man.

*Wonderful in sympathy and humanity.* He had compassion on the multitude for they were as sheep having no shepherd. In sympathy to the sorrowing—Jesus wept. O what Amazement—the Lord of Glory weeping! Amidst the applause of the multitude he wept—over Jerusalem. He satisfied every longing heart. In the message to John the Baptist he declared, "The lame walk, the blind see, the lepers are cleansed, the dead are raised." Bless His name! this sympathetic Jesus is the same yesterday, today and forever. Jesus never fails.

*Wonderful in His suffering.* All prophecies were fulfilled. He was betrayed by a friend, (Psa. 41:9; 55:14); forsaken by his disciples (sheep scattered), (Zech. 13:7); sold for thirty pieces of silver (Zech. 11:12); the potter's field was bought (Zech. 11:13); He was moved from court to court (Is. 53:4); He was spit upon (Is. 50:6); He was wounded, struck and scourged (Isa. 53:5); He opened not His mouth (Isa. 53:7); His feet were pierced (Psa. 22:16); He was mocked (Psa. 22:7); He was taunted with non-deliverance by God (Psa. 22:8); gall and vinegar were offered him (Psa. 69:21); His garments were parted

(Psa. 22:18) and lots were cast for his vesture (Psa. 22:18); and not a bone was broken (Psa. 34:20, Ex. 12:46). Hallelujah, What a Savior! He cried, "It is finished." A shout of victory! Shadows are fulfilled, the suffering is over, His work on the cross is accomplished, the veil is rent—our High Priest entered the Holiest—once for all, opening the new and living way, so that by him we have access to the very presence of God. Praise His Name! Christ our passover is sacrificed for us. Jesus died—so wonderful is his death that even the centurion cried out, "Truly this man was the Son of God."

*Wonderful in His Resurrection.* "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Pet. 1:3) He died for our Sins and was raised for our Justification. While he lives we shall live also. Here I want to insert a verse from a German poet which will perhaps do someone good. It expresses our very hope.

"Jesus er mine Heiland lebt.  
Tch werde anch das seben shanen  
Sein no mine erloser lebt.  
Warum Sollte mir den grassen  
Lasset anchem Haupt sein Glied  
Welches es miht mach side zieht."

In His resurrection life He only associated with His own. The world never saw Him. He lived above the world. The apostle gave up all, that he might know Him and the power of his resurrection.

*Wonderful in His Ascension.* In His parting blessing, after He gave his own the great commission saying, "Lo, I am with you always even unto the end of the World," He showed His eternal power and wonder. His precious promise: "I will come again and receive you unto myself." This same Jesus, this sympathetic Jesus, will come again. What a Blessing that he is now at the right hand of God, our Intercessor or Advocate. He pleads our cause. "A Wonderful Savior is Jesus my Lord, A Wonderful Savior to me!"

Because of his faithfulness to his Heavenly Father, God has given Him a name above every name that before Him every knee shall bow and every tongue confess that He is Christ. The only name by which we can be saved is Jesus. He is filling all in all. In Him we live and have our being. And wonder of all wonders, He abides in Me!

"He has come to dwell in my inmost self,  
He's the Bridegroom of my Heart.  
What Communion sweet—what rest complete—  
Rest that never shall depart.

—Trappe, Pa.



# The Evangelical Visitor

**A Religious Journal**  
Official Organ of the  
**Brethren in Christ Church**  
(Known as "Tunkers" in Canada)  
U. S. A., Canada and Foreign Countries

**JESSE W. HOOVER, Editor**  
To whom all business communications  
should be addressed.

**PURPOSE:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

**Associate Editors:** E. J. Swalm, H. G. Brubaker, J. A. Climenhaga.

**Contributing Staff:** Paul Nigh, Luke Keefer, Edward Gilmore, William Hoke.

**Contributors to Foreign Missionary Department:** On Furlough: Geo. Paulus, Sadie Book; For Africa: J. Elwood Hershey, Edna Lehman; For India: Mrs. Allen Buckwalter.

**Publication Board:** Laban Wingert, Carl J. Carlson, Ohmer U. Herr, L. H. Mann, Charles Clouse, Henry Ginder, Elmer L. Steckley.

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## Church Directory

### Permanent Church Headquarters

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Attention of General Conference Secretary

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**Dayton Mission,** 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angeline Cox, William H. and Evelyn Engle.

**"God's Love Mission,"** 1524 Third Ave., Detroit 26, Mich., William Lewis, Supt., Janna Goins, Asst. Supt., Leora Kanode, Edith Yoder, Martha Sentz, Home Address: 2033 Hazel St., Zone 8, Tel. TEmple 1 - 8238.

**Messiah Light House Chapel,** 1175 Bailey St., Harrisburg, Pa., Joel and Fathie Carlson, Anna E. Wolgemuth, Anna Mary Royer, Ruth Hammond, Phone: 26488.

**Philadelphia Mission,** 3423 N. 2nd St., Philadelphia 40, Pa., Wm. and Anna Rosenberry, Sara Brubaker.

**Life Line Gospel Mission,** 224 Sixth St., San Francisco 3, Calif., H. W. and Katie Buckwalter, Lula Asper, Emma Crider.  
Home Address: 311 Scott St., Zone 17.

**Welland Mission:** 36 Elizabeth Street, Welland, Ont., Can., Tel. 3192, Glen and Erma Diller.

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**Beulah College,** Upland, California.

**Jabbok Bible School,** Thomas, Oklahoma.

**Messiah Bible College,** Grantham, Pa.

**Ontario Bible College,** Fort Erie North, Ont.

## LOVE FEASTS

### Pennsylvania

Springhope ..... June 24  
Canoe Creek ..... June 16  
Ray's Cove ..... June 17  
Saxton ..... September 15  
Ganister ..... September 16  
Altoona ..... September 22  
Ray's Cove ..... September 23  
Clear Creek ..... November 11

### Michigan

Mooretown ..... June 16, 17

### Canada

Bertie, 10:00 a.m. .... June 16, 17  
Cheapside, 2 p.m. .... June 16, 17  
Markham, 10:00 a.m. .... June 23, 24  
Clarence Centre, 3 p.m. .... June 23, 24  
Frogmore, 2 P.M. .... June 30, July 1

## CORRECTION

In the Foreign Mission Financial Report for the First Quarter of 1945 published in the Evangelical Visitor of April 23, a mistake occurred in the India Specials. Instead of the way it appears it should have read as follows:

Life Line Gospel Mission, (for new church at Barjora) \$50.00; T. P. Egling (for Sr. Buckwalter) \$5.00.

# MARRIAGES

**WINGER-CLIMENHAGA** — Bert youngest son of Lawrence and Clara Winger of Stevensville, Ont. and Shirley only daughter of Glen and Essa Climenhaga of Ridgeway, Ont., were united in marriage on Saturday, May 5, 1945, at the home of the bride's parents, Bish. Bert Sherk officiating. May the Lord bless this union for His glory.

## EXHORTATION

Dear Brethren and Sisters,  
Greetings in Jesus Precious Name. Some time ago I had been praying that I might enjoy our oncoming Love Feast and since that time I have had a feeling to write an article of exhortation. Let us prepare on ahead to be able to put our work aside and enjoy the Love Feast. Let us have our lamps trimmed and our vessels full of oil, that this year we may in general have big Love Feasts.

We seldom see the crowds getting less in worldly affairs, but rather, they are getting larger. Why should not we, when we have something far more important, lay aside our work and Praise and Worship our Blessed Lord and Saviour? If this was to be the day when we were having the Great Marriage Supper I am sure none of us would want to be absent.

—A Busy Mother of Five.

Route 6, 692 Cline Ave.  
Mrs. Alice Griffith  
Mansfield, Ohio

Dear Readers of the Visitor:

In Jesus Precious Name, I greet you this beautiful spring morning. The sun is shining, the birds are singing and all nature seems revived after such cold, chilly weather. I am glad for the sunshine of God's love in my heart this morning.

I have been very much encouraged since receiving so many wonderful letters from many parts of the U. S. and Canada, and take this way of thanking you for writing to me. May God bless you is my prayer. I am much better in soul and body at this time, and I am reminded that prayer changes things. So keep up the good work till Jesus comes.

In Christian Love.

—Sister Griffith.



## News of Church Activity

### Canada

**CHEAPSIDE**—"They that wait upon the Lord, shall renew their strength," is the promise that was verified to us during our two weeks of revival services in March, conducted by Bish. C. N. Hostetter, Jr.

One of the first messages, "Where is your Faith," awakened us to see our loss of faith, and the privilege of seeking Him who is still able to meet every demand of the present day. Conviction of need became very apparent, and some found soul rest in confession of sin and complying with the will of God.

A prominent feature of the revival was the response of many of our young people. With open faces and hearts they absorbed the simple and clear gospel messages. It was indeed a satisfaction to see these in their early youth sincerely face the real issues of life and dedicate themselves to God. Since our congregation consists largely of young people, this forward step in their Christian life is a vital factor in the work here. It is a challenge to older ones. May God help us to be true leaders.

We also enjoyed a day of Bible Conference on the last Saturday of our meetings. The guest speakers were Bish. Bert Sherk, Bish. Charlie Byers, Eld. Perry Cassel and our evangelist. These brethren, with truths both new and old were used of the Lord to make the day a soul refreshing one.

On May 13, the annual Sunday School Convention of the Ontario Districts was held here. The convention was addressed by Eld. Paul McBeth, Eld. Arthur Musser and Eld. J. N. Hostetter. Sunday School methods and problems as they relate to the present day were discussed, and nuggets of practical truth, fresh and sparkling with promise of success made us feel that the Sunday School work was a most important and vital factor of the Church's program today.

Special singing by the Henderson sisters added much to the interest of the day.

The convention was well attended. Delegates and regular members from the various districts and friends from the community enjoyed the day together.

### Indiana

**CHRISTIAN UNION CHURCH**—Our spring love feast service opened Saturday afternoon, May 12, with Bro. William Engle of Dayton, Ohio as our guest speaker. We enjoyed the ministry of our Brother and also the fellowship with his family.

Sunday was a day of interest and blessing. Following the morning service our pastor and wife dedicated their precious little daughter, Marilyn Faye, to the Lord. As we watched the scene we thought—if every baby was so dedicated to the Lord and then trained accordingly, what a different world this would be.

In the afternoon we had an unusual service, when one of our own young people, Sr. Edith Davidson, was ordained as a Home Mission Worker. May God bless her. The remainder of the afternoon service was for the young people especially. As we left the church we could truly say, "It has been good for us to be here."

### Michigan

**GOD'S LOVE MISSION, Detroit**—We were happy to have Bro. Lewis return to give us a three weeks' revival during the month of January. Our people always enjoy his ministry and look forward to his coming. We had our second Love Feast at God's Love Mission while Bro. Lewis was with us. About thirty took part in the Love Feast. Ten of this group were from other denominations. We appreciated the visiting Brothers and Sisters and especially the messages of Bro. Percy Cassel from Canada, who assisted Bishop Henry Schneider in the services. We praise the Lord for blessing our hearts together as we commemorated His death and suffering again.

Last fall Bro. Bradford and his family started attending the mission. He felt the Lord definitely leading him to help us in this needy field. He lives at Royal Oak and must spend an hour on the bus in order to come to the mission. For sometime he and his daughter Jacqueline have come to nearly every service. Then often on Saturday afternoon they come early and visit homes and contact individuals in the mission community. God has blessed their efforts with a number of new children in our Sunday School. We as workers feel the Bradfords' coming to the mission is an answer to prayer. We do not have a resident minister and Bro. Bradford has helped to fill this need. He preaches for us usually once a week and often for our Sunday services.

Several times during the past quarter Bro. Kenneth Starr and Bro. Vore from Leonard, Michigan have come and preached for us on Saturday night and Sunday. We greatly appreciate their interest and burden for souls here. Beside these a number of ministers here in the City have been glad to come and have faithfully preached the Word. Again Bro. Graybill Wolgemuth gave us one week of special meetings. The attendance was good and God blessed his messages to our hearts. We have seen about forty-nine souls kneel at the altar during the quarter and some of these have prayed through to a saved and others to a sanctified experience. We praise the Lord for every answer to prayer and for His Glorious presence in our services.

For a long time we have seen the need of a Sunday School bus. The need was felt more after Bro. and Sr. Lewis were no longer here with their car. So several months ago our Sunday School Supt., Sr. Hartsock, felt the Lord would be pleased for us to start raising money to buy a bus. The beginnings were small, but God has blessed and now we have over \$310.00 in the fund. We thank all the individuals and groups who have had a share in this thus far.

We want to thank all who have had a part in supplying the needs of the mission and home. Words fail to express our appreciation for the donations and offerings received from the Michigan folk and the Church at large.

#### FINANCIAL REPORT January, February and March

##### Local Offerings

Balance on January 1st .....	\$ 59.26
Hall Offerings .....	193.54
Bro. & Sr. Allie .....	17.00
Sr. Dorothy Hartsock .....	28.00

Jeanne Peters .....	7.00
Bro. Weis .....	5.00
Bro. Leon Brown .....	2.00
Bro. & Sr. Bradford .....	6.00
Bro. & Sr. Basil Montgomery .....	5.00
Bro. Graybill Wolgemuth .....	5.00
Total .....	\$327.80

##### Church at Large Offerings

State Home Mission Board .....	\$ 15.00
A Friend .....	5.00
Myrtle & Ruth Steckley .....	2.00
Naomi Wolgemuth .....	1.00
Susie & Ida Lenhart .....	2.00
Bro. & Sr. Sam Engle .....	6.00
Ruth Moist .....	10.00
Bro. Marshall Wenger .....	2.00
A Friend of Missions .....	2.00
Tithe .....	5.00
Total .....	\$ 50.00
Total Offerings .....	\$377.80

##### Home Expense

Groceries .....	\$110.77
Gas .....	19.30
Phone .....	11.43
Lights .....	8.53
Water .....	3.03
Coal .....	20.92
Washers for Pipes .....	.15
Piano Tuned .....	5.00
Book Case and Chest of Drawers .....	20.00
Total .....	\$199.13

##### Mission Expense

Rent .....	\$ 75.00
Carfare .....	32.12
Gas .....	35.55
Lights .....	13.68
Sign on Window .....	10.00
Repairs on Electric Lights .....	5.85
Water .....	1.50
Misc. .....	.52
Stencils and Cards for advts. ....	3.04
Total .....	\$177.26
Balance on hand April 1st .....	199.13
Total Expense .....	\$376.39
Balance on hand April 1st .....	1.41
Total .....	\$377.80

Sincerely requesting your prayers,  
Your Missionaries.

### New York

**CLARENCE CENTER**—We enjoyed special services through Easter week conducted by Eld. Chas. Rife of Chambersburg, Pennsylvania. His messages were encouraging and uplifting to all, and we enjoyed his presence in our midst. We were favored with the Grantham, Pennsylvania ladies quartette who rendered many spiritual selections. The young men's quartette from Goshen College, Indiana, was with us Saturday night. Their special messages in song were enjoyed by all.

At the Sunday morning services, through the blessing of the Lord, the indebtedness on the parsonage was lifted, symbolized by burning the mortgage. One child was dedicated to the Lord. In the afternoon a youth's rally was held. We praise God for his precious word, and what it means to all mankind. May God richly bless Bro. Rife as he labors for lost souls.

—Leah L. Lewis.

### Pennsylvania

**MESSIAH LIGHTHOUSE CHAPEL**—"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that or whether they both shall be alike good". Eccl. 11:6.

Once again we present our quarterly report to the readers of the Visitor. This period has not many items of particular interest, aside from regular duties. However our Week Day Bible School closing is worthy of mention. This session begins in October, and generally closes around April 1st. After 5 years of this activity, we are able to report the highest average attendance of any year, which was 105.



In awarding prizes and giving recognition on the last day of this school, we were able to honor one girl (and her parents are not members of the church) who has attended absolutely every session for 5 years. Then there were 2 pupils who has not missed a session for 4 years, and 2 who have three years of unbroken record.

We believe much good seed has been sown, and many impressions made on young hearts and minds, for eternity. There were several occasions when the specific claims of Christ were pressed upon their hearts, and a number knelt at the altar, confessing their sins, and accepting Jesus.

A Communion service was held on April 22nd, with a very precious spirit realized in our group. About 50 took part in this service. The Ladies Chorus of the Messiah Bible College ministered to our people in sacred song, during one week night.

Regular services have been maintained, with their times of normal spiritual refreshing. Occasionally, new persons in the congregation, bring thanks for the privilege of widening our message. Yet the services have not been without their own particular "heavy pulls", and disappointments, as some souls fail to take the way with the Lord. Our souls are encouraged to remember that "it is not by might, nor by power, but by my spirit, saith the Lord of Hosts".

We again thank God's saints for their support by way of gifts and provisions. Also we thank you for your prayers for us. We covet a continued interest in your prayers, that God's grace will indeed triumph in the lives of precious souls, for whom Jesus died, and for whom we carry a concern.

#### FINANCIAL REPORT

January, February, March, 1945.

##### Receipts

Balance as of December 31, 1944	\$ 17.41
Chapel Offerings	494.05
Oscar and Rosa Raser	110.60
Ruth Huntsberger	1.00
Elizabeth Thuma	5.00
Leighton and Harriet Mann	5.00
In His Name	5.00
Mildred Gullette	1.00
Elmer Miller	.50
Mrs. Grace Fitzgerald	3.00
E. M. Hatfield	8.00
Anna Henry	1.00
Daughters of the King (Elizabethtown)	15.00
Ella Gish	2.53
Ruth Smee	11.00
Ruth Funk	2.00
Miriam Sider	1.00
Ruth Brechbill	2.00
Edna Payne	3.00
In His Name	3.00
In His Name	.25
In His Name	1.50
Total Receipts & Balance	\$692.81
Less Expenses	674.38
Balance, March 31st	18.43

##### Expenditures

Table	\$143.07
Canned goods, lard, etc.	11.39
Pastors Offerings	70.19
Electricity	50.50
Repairs	42.47
Gas	10.60
Phone	12.60
Coal	69.60
Car Expense	75.16
Evangelist	135.00
Water	8.00
Maintenance & Service	29.39
Advertising, Literature, Etc.	13.01
Misc.	3.40
Total	\$674.38

Other contributions, provisions, etc., by the following: Glendon Snider, (Ohio) Mildred Gullette, Ethel Eltherington, Martha Roseberger, Pearl Crider, Oscar Raser, Ida Keefer, Mary Gloss, Ada Cutman, Ethel Brewer, Ella Gish, Walter Heiseys, Ruth Adams, Edna Payne, Guy Van Dykes, Florence Lehman, Sr. Altland.

May the Lord bless each and every giver. We are appreciative of your support, for this portion of His moral vineyard.

—The Workers.

## —OBITUARIES—

**HALDEMAN** — Alma Eldora Haldeman, daughter of Jesse and Mae Haldeman, was born in Dickinson County Kansas, September 11, 1915 and departed to be with the Lord at Upland, California, May 12, 1945.

Although injured at birth and scarcely knowing a well day in her life Eldora was saved at an early age and lived a happy Christian life demonstrating a comprehension of spiritual values far beyond the measure of her physical handicaps. She would sit for as much as three hours as though diligently studying her Bible, even though she could not read a line. There must have been deep communion between her soul and her Saviour. At the age of twelve she was baptized and became a member of the Brethren in Christ Church, never missing a service when at all possible to attend, and always eager to share in the offering. Her desire in her illness was to "go to be with Jesus." She must have been welcomed among the angels.

She leaves to mourn their loss and to rejoice in her promotion, her parents, one brother, Abner of Anaheim, and many relatives and friends, both here and in Kansas.

Funeral was in charge of Rev. Alvin Burkholder and the pastor of the Upland congregation. Sermon theme—"Turning Shadows into Sunshine." Interment in Bellvue cemetery.

**LEBECK**—Sister Susana Lebeck, wife of John Lebeck passed to her reward on May 4, 1945, in her eighty-fourth year, at the home of her niece Mrs. Wilmot Milne, Stayner, Ontario.

Early in life Sr. Lebeck was converted and united with the Brethren in Christ Church, remaining true and loyal until she was called to join the church above.

She and her husband made a kind home for three children whom they adopted into their family. These were: Robert Gould of near Toronto, Ontario; Nellie, Mrs. George Easbey of Toronto, Mrs. Bert Chestney of Oakville, Ontario. These besides a large number of relatives and friends are left to mourn her departure.

The funeral services were conducted on May 8, at the Sixth Line Church by Bishop E. J. Swalm assisted by Rev. A. Walsh of the Menonite Brethren in Christ Church. Text Job 11:15.

**LYONS**—Jonathan Lyons, son of Benjamin and Catherine Lyons was born January 12, 1866 in York County Ontario and departed this life April 21, 1945.

On December 11, 1888 he was united in marriage to Emmaline Reichard. To this union were born 12 children—6 sons and 6 daughters of whom two preceded him in death.

In the spring of 1897 he with his family moved to St. Clair County, Michigan. Later he moved to Shiawassee County then to Clinton County. In 1931 he with his wife returned to Canada where he was engaged in Mission work for 9 years. Two years ago last fall, having retired from active services because of failing health, he came to Wheeler, Michigan, where he lived until his decease.

He leaves to mourn their loss his wife, five sons: Gary G. of Wheeler, Leslie L. of Flint, Ernest of Houston, Texas, Jonathan R. of Flint, Mich., and Clarence of Mt. Joy, Pa. Five daughters: Mrs. Emery Turner of Wheeler, Mary at home, Mrs. Vernell Felton of Grand Rapids, Mrs. Myron Niesley of Mechanicsburg, Pa., and Mrs. Earl Heisey of Howard, R. I., also 31 grandchildren and 11 great grandchildren. Four brothers and four sisters all of Ontario, Canada except one sister who resides in Cleveland, Ohio also remain.

He was converted when he was eighteen years of age and united with the Brethren in Christ Church. In 1898 he was called to the ministry and in 1908 was ordained to the Bishopric. His loyal service will long be remembered. Bishop Lyons in his prime was one of the ablest ministers in the Brotherhood. He had a very tender ministry, and was unwaveringly loyal to the doctrines and practices of the Church.

The funeral was held from his late home near Wheeler, Michigan, on April 25, 1945, with services in the Merrill church where a large congregation came to pay their tribute of respect. From there the funeral went to Carland, Michigan, where Bro. Lyons had lived during the longest period of his ministry. Here again there was a fine gathering of old neighbours and friends and another service was held. Following this service the funeral proceeded to Flint, Michigan for burial. The services were in charge of Bish. E. J. Swalm, Duntroon, Ontario, assisted by Bishop Henry Schneider, Eld. Elwood Flewelling, Eld. Samuel Lady and Eld. Joseph Vanderveer. The text at Merrill was Rev. 2:10 and the text used at Carland was I Timothy 4:6.

**MICHAEL**—Sr. Susannah Michael, wife of the late Bro. Melvin Michael of Ridgeway, Ont., departed this life on Sunday, April 29, 1945, in her 86th year. She was a daughter of the late Bro. and Sr. Benjamin Winger of Stevensville, Ont. Many years ago she sought the Lord and united with the Brethren in Christ (Tunker) church of which she was a member to the end. She leaves to mourn the loss of a praying mother one daughter Pearl Porter, 4 grandchildren and 2 great grandchildren. Also 2 brothers George and Darius Winger besides other relatives and friends.

In her later years she has been residing in the home of her sister-in-law Bro. and Sr. Norman Sider of Sherkston, Ont., where she was at the time of her death.

Funeral services were conducted on Tuesday, May 1, at the Stevensville funeral home and then at the Black Creek Church by Bish. Bert Sherk and Eld. Wm. Charlton. Interment in the adjoining cemetery.

**NIESLEY**—Mrs. Mae Musser Niesley was born at Elizabethtown, Penna., April 7, 1908. She departed this life on May 2, 1945, at the age of 37 years.

She lived most of her life in Elizabethtown, although recently she has resided in Carlisle. She was converted in her youth, and united with the Brethren in Christ Church when about 17 years old. In 1930 she was married to Paul Niesley, of Carlisle. To their union was born one son, John Edwin, who at present is 9 years old. In addition to her husband and son, she is survived by her mother, Mrs. Ada Musser, one brother, 2nd Lt. J. Charles Musser, now in Germany, her aunt, Mrs. Ruth Coble Kraybill and other relatives.

In recent years she suffered several nervous breakdowns. She was a loving daughter, a fond mother and affectionate wife, and an esteemed friend. She will be keenly missed by all.

Funeral services were held at the home in Elizabethtown, Friday afternoon, May 4th, in the presence of sorrowing relatives and friends. Rev. Joel E. Carlson and Rev. Samuel Brubaker officiated at the services, and interment was made in Elizabethtown cemetery.

**REIGHARD**—Sr. Elizabeth J. Reighard (nee Miller), fell asleep in the Lord on Thursday May 10, 1945 at 10:15 a.m., at the home of her daughter, Mrs. Ethel Hoover of Pleasant Hill, Ohio, aged 80 years, 11 months, and 29 days. She was converted in early years and united with the Brethren in Christ Church, of which she remained a faithful member until death. She had a deep concern for her family and guided their foot steps towards the Christ of her Salvation.

She was married in 1885 to David F. Reighard of Bedford, Pa., who preceded her in death March 21, 1908.

To this union were born two daughters and two sons, one son Lester B. preceded her at the age of 15 months.

Those who mourn the loss of a loving and devoted mother are: Mrs. David H. Hershey, Pleasant Hill, Ohio, Mrs. Ethel Hoover, Pleasant Hill, Ohio, Eld. Walter L. Reighard of Elizabethtown, Pa. One step son David E. Reighard, of Tipp City, Ohio for whom she lovingly cared as for her own son from the early age of two years. Nine grand children, four step grand children, and eleven great grand children; who deeply feel the loss of her loving smile, and heart felt hand shake. She loved humanity, and all who came into her home found true friendship and hospitality.

Funeral services were conducted at the Pleasant Hill church where she was always found in her place when she was able to come. She will be missed by the congregation as well as the family with her many friends. Service was in charge of Bish. Wilber Snider assisted by Bish. William Boyer, with burial at the Highland cemetery. Text; "She is not dead but sleepeth."

**STALB**—Ruth Stalb was born at Glasgow, Penna., April 4, 1895. She died at the Messiah Home, Harrisburg, Pa., May 3, 1945, at the age of 50 years and 29 days.

Sr. Stalb is survived by two sisters: Mrs. Grace Steinbaugh, Calif., and Mrs. Herbert Hale, Trenton, N. J.; four brothers: Ralph Stalb, Altoona, Pa., Justin Stalb, Philadelphia, Pa., Franklin Stalb, Titusville, N. J. and William Stalb, Gettysburg, Pa.

Sr. Ruth was converted a number of years ago and united with the Brethren in Christ Church in 1920.

She entered the Messiah Home, June 1, 1937 and will be greatly missed in the Home, in the Church services and her testimony in prayer meetings. The children will miss her in their Sunday evening services and her talks to them, also her helpfulness in Young People's meeting.



# THE CROSS AND THE WORK OF THE CHURCH

Orrie D. Yoder

The preaching of the Cross is to them that perish foolishness, but unto us which are saved, it is the power of God. (I Cor. 1:18)

Like those in heaven, so we on earth—  
His Church—with one united breath,  
Ascribe our victory to the Lamb  
Our triumph to His death.

**B**EFORE we leave the declaration of Paul —“The cross. . . to us. . . is the power of God”, it is well for us yet to survey what all he meant. Of what, and where is the cross a power? Was the cross to Paul a mere temporary philosophy of religion? Or was it the eternal mighty dynamic of Christianity and the life-stream of the triumphant invincible Church of Jesus Christ?

Surely as the Apostle Paul saw churches spring up in Pagan centers and Christianity take root in heathen soil, as he saw sinners transformed and filled with the praises of God, and as he saw people of varied and diversified religions all united into one saved company of saints,

Funeral services were held at the Messiah Home Chapel on Saturday afternoon, May 5, conducted by Eld. Irvin O. Musser. Text II Cor. 5:1-4. Burial in Bellwood cemetery near Altoona, Pa.

**WENGER.** — Mary Elizabeth Wenger was born June 2, 1879 near Chambersburg, Pennsylvania, and departed this life May 20, 1945, at the age of 65 years, 11 months and 18 days.

In her early life, at the age of about fifteen, she accepted Christ and was received into fellowship of the Brethren in Christ Church where she continued her membership until the close.

On December 25, 1900 she was married to Aaron H. Wingert. They made their home in Pennsylvania until the year 1910 when they moved to Dickinson County, Kansas. They resided in the Navarre community most of the time.

To this union were born four children: Reuben of Upland, California, Grace, deceased, Howard and Chester both of Kansas City, Missouri. Those who remain to mourn her departure are her husband, three sons, and two grandchildren.

She was one of eight children. One brother, Ira B. and one sister, Naomi, have preceded her in death. Those still living are: Mrs. Samuel Wenger, Harvey C. Wenger, Miss Ella B. Wenger of Chambersburg, Pennsylvania, D. H. Wenger of Peabody, Kansas, and Mrs. Anna Parish, Ottawa, Illinois.

She suffered failing health for a number of years through a complication of diseases.

Funeral was held from the Home in Navarre, and Belle Springs Church. Burial in adjoining cemetery.

R. I. Witter and H. G. Engle officiating.

**FISHER.**—Sr. Elizabeth Wike Fisher, wife of Bro. Milford Fisher died May 15, 1945, at her home, Granville, Pa. She was aged 35 years, 11 months and 20 days. Her health has been failing the last 10 years. Sr. Fisher has been in bed most of the time the past year. Although she suffered much she died with the joy of the Lord.

Surviving are her husband; two sons, Milford, Jr., Ellsworth Dwight; four daughters, Mrs. John Patsy Minter, Shirley, Audrey, Thressa all at home; two sisters, Mrs. Herbert Stever, Mrs. Philip Wilson; and her mother Mrs. Furman Barton. The children faithfully cared for their mother to the end.

Funeral services were held at the home followed by services at the Brethren Church in charge of Eld. Allen G. Brubaker assisted by Eld. Luther Minter and Eld. Luke Keefer. Burial was made in Pleasant View cemetery, Mattawanna.

he must testify of some marvelous revelation of God. He must ascribe the credit to the heart of the message which he preached, Christ and him crucified. And as his testimony speaks to us today, removed from that time by nearly two thousand years, how broad must be the compass of that power and how effective the dynamic of that message yet today “to us who are saved”, if we but receive and believe it!

As representatives of different church activities and organizations surely we would accomplish and see accomplished just what the message of the Cross wrought so long ago. But alas, we must see today the lack of that missionary zeal, the feeble accomplishments of so much preaching, and the want of that uniting power of Calvary's Love! Our religious scisms and quarrels, our breadless and lifeless sermons, and our apathy and indifference to the unprecedented needs of lost souls and a lost world, all indicate that many of us have sped heedlessly past the cross, and too many have missed the way of the cross altogether. The Early Church sang hymns to the Cross while today the music of Christianity is much like that of the Jews in their synagogues, a mere chant in minor tone.

Oh, for a revival of the power of the Cross in our singing and in our testimony! Oh, for the revival of the power of Him who died and lives, in our preaching and in our missionary program of today! Let our multiplied organizations and religious societies portray our longing for power, but let them not be futile substitutes for the Cross of Christ that the Holy Spirit would yet today glorify among us.

Whether we are bishops, pastors, preachers, evangelists or missionaries, the Cross of Christ and the grace of God that emanates from it can yet today make our lives and labors fruitful for His kingdom. Is the unity of our diversified callings broken by envy and jealousy? Then it is the cross we need to humble us and bring us on one common working ground. If we are lords, we need the cross to make us servants.

Is our calling the preaching of the Word, either in the congregations or in the missionary fields? The Cross is the life of the Word of God from Genesis to Revelation. We need the light of the cross to reveal sin and the blood of the cross to atone for sin. How foolish for us to try to deal with sin, both in preaching and in discipline apart from the cross.

Is our work that of administration and pastoral care? Again if there is to be fruit from our labors, the cross must be

the tree that bears it. The power that long ago made the proud ritualistic Jew gladly become a brother to his Pagan neighbor and made them all one in Christ Jesus (Gal. 3:28) can yet today settle all our family and congregational quarrels and make us all one in Christ Jesus. Perhaps, as we sense the dark clouds that today hang over the world, and over professed Christendom, it is hope and inspiration that we need. Let us look to the Cross.

“Are you weary, does the way seem long?

Look to the Lamb of God!

His Love can cheer and fill your heart with song,

Look to the Lamb of God”.

“Without Christ crucified in her pulpits, a church is little better than a cumberer of the ground, a dead carcass, a well without water, a barren figtree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a light-house without fire, a stumbling-block to weak believers, a comfort to infidels, a hot-bed for formalism, a joy to the devil and an offense to God.” (J. C. Ryle)

—Bannock, Ohio.

## With the Greek New Testament

Henry Bell

Let us this week take up the study of the Greek word *Hupostasis*, found in Hebrews 11:1, and translated “substance” by the English translators who completed the King James’ translation in 1611.

“Faith is the substance of things hoped for”, the English translators declared the meaning to be; but since thousands of manuscripts written in Greek about the time this letter to the Hebrews was written have been found, it is now conceded by Greek scholars that this does not bring out the meaning.

By studying the meaning of the word in the lately uncovered manuscripts in Egypt we find that the word means “Title deed”, and so should read, “Faith is the title deed of things hoped for”.

In other words, God meant for Paul to say that we do not need a title deed on record in our court houses to prove to us that we have a mansion in the new Jerusalem that He is now preparing in the skies, but that faith takes the place of this title deed.

I know that I have a mansion prepared for me there, and how do I know? Not by a title deed that I hold in my hand. My faith takes the place of this title deed, and is just as sure to my heart's satisfaction as though I held the deed in my hand, and signed by God Himself.

And so “Faith is the Title Deed of things hoped for”.

—Faith Home and School, Mitchell, S. D.



# QUESTIONABLE QUOTING

George H. Seville

THE checkup is a method used in many fields today. Car owners are urged to have their automobiles inspected frequently. Doctors advise every person to undergo a physical examination at least once a year. A vocabulary checkup is a convenient way of testing a student's knowledge of English and his ability to use words.

Such checkups are necessary and wise, but there is another checkup which many Christians neglect, and yet it is shown by Scripture to be an extremely important one. No doubt the psalmist had such a checkup in mind when he said: "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether," and then prayed: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Psa. 139:4, 23, 24). He was asking the Lord to turn His searchlight not only on heart and thoughts, but also on words, which are the index of the heart.

How long has it been since you checked up on your words? If you have not examined your vocabulary for a long time, you may be surprised to find that you have been using some words which the Lord Jesus calls "idle," and others which Paul describes as "corrupt." This is a serious matter, "for by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37).

Let us look more closely at those two terms. When the Lord Jesus said that men would give account for every "idle word" they spoke, what did He mean by "idle"? The word "idle" literally means "not working"; Thayer's lexicon says that it may be used to describe "things from which no profit is derived, although they can and ought to be productive." Words, then, like men, can and ought to work, to produce, to be profitable. In line with this is Paul's exhortation: "Let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers" (Eph. 4:29, Weymouth). Are our words idle or busy?

The other of these two terms is translated "corrupt": "Let no corrupt speech proceed out of your mouth" (Eph. 4:29, R.V.). The same word, used in the Gospels to describe certain trees and fish, is defined in one lexicon as "rotten, worthless." Paul's command, therefore, may be read: "Every rotten word, let it not go out of your mouth." That kind of word is more than negatively "idle," unprofitable; it is positively harmful, spreading the moral and spiritual disease germs inherent in such verbal rottenness.

Corrupt speech includes many kinds of worthless words, but let us concentrate our attention for a time on one type frequently found on the lips of Christians, yes, even of Christian leaders. I refer to the careless, irreverent quoting of Bible verses, words, events, and names in speeches or in conversation intended to be witty, jocular, facetious. Does such a practice fall under Paul's ban on corrupt speech? If you have any doubt about it, look carefully at one or two Scripture verses.

In Psalm 138:2, David's declaration, "Thou hast magnified thy word above all thy name," indicates that the God-breathed words of Scripture should be treated just as reverently as are the names of God. To make puns on Biblical names, to parody well-known events or phrases of the Bible, or to distort its words in humorous retorts—all these and other questionable ways of quoting Scripture show a lack of the reverence due His exalted Word.

The third commandment, "Thou shalt not take the name of the Lord thy God in

vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7), deals with this practice. The framers of the Westminster Standards surely must have held this view. The Shorter Catechism declares that "the third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works;" and also that "the third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known." It is quite clear that God makes Himself known in His Word; therefore a facetious use of any part of that Word is a profaning or abusing of it. Such a quoting of Scripture, even though it be cleverly witty, is a violation of the Spirit's command: "Let no corrupt speech proceed out of your mouth."

Now why is it that this jocular use of Scripture is not "a means of blessing to the hearers," but rather is harmful? One answer is that it tends to tear down the listener's respect for the Word of God. In his mind the sacred words of the Bible become associated with the jesting words of the speaker: the danger is that whenever that particular Scripture verse is read or heard again memory will recall the words of wit or humor, thus distracting his attention from the true meaning of God's own words.

Do not repeat such jokes, even though they have been told by noted Christian workers, for they do not minister to the need of anyone; they are not included in the true humor which often cheers the discouraged heart of a fellow pilgrim. The cleverer the "corrupt word" the more damage it will do, because the greater will be the difficulty of dissociating the unholy wit from the sacred words. I heard a professor in a theological seminary say that even today he cannot read a certain passage of Scripture without recalling a humorous story connected with it in this way years ago.

The psalmist, after his checkup, could say: "Thou hast proved my heart; thou hast visited me in the night; thou hast tried me, and findest nothing; I am purposed that my mouth shall not transgress" (Psa. 17:3, R.V.). If you follow his example the Holy Spirit will enable you to carry out that purpose, as you pray daily: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 141:3). Those lips will not jokingly quote garbled bits from the Bible—"corrupt." "worthless" speech—but rather will utter "such as is good for the building up of the need, that it may give grace to them that hear" (Eph. 4:29, R.V. mg.).—Selected.

You value life; then do not squander time, for time is the stuff of life.

—Franklin.

## We Live in An Age

*Which thinks that being lost in the woods is a new freedom.*

*Which, having made a mess of civilization, petulantly cries, "Why doesn't God do something?"*

*Which, because it subtracts faith, multiplies fear.*

*In which men demand education for their children, but decline discipline for themselves.*

*When desire is deity and realization is futility.*

*Which seeks to settle every problem by denying its existence—the threat of war and the reality of sin, for instance.*

*Which puts the highest premium on knowledge, but when it gets it, it doesn't know what to do with it.*

*Which seems to think it has robbed death of its sting by transforming the cemetery into a "memorial park."*

*Which boasts of its unbelief, instead of being ashamed.*

*Which thinks a life daring which is only delirious.*

*Which believes religious fakers and follows political quacks, but thinks itself too intelligent to accept the Word of God.*

*Where youth boasts it is hard-boiled when it is merely half-baked.*

*Which prepares for everything, even for a "rainy day," but fails to prepare for eternity.*

—Selected.



# SIGNS OF TRUE GREATNESS

E. E. Shelhamer

EVERYONE admires a great soul. It is possible to be great in some respects and in others be little and mean. The following are some signs of magnanimity, or the lack of it. Dear reader, how do you compare?

1. The ability to apologize. Few can do this in a gracious manner. If you have spoken or acted unadvisedly, it will help, rather than hinder, to humbly acknowledge it.

2. To forgive and forget. It requires only an ounce of grace and a thimblefull of brains to hold a grudge. But to entirely forget an injury (were it really such), is truly beautiful.

3. To avoid arguments. A bigot can quickly pitch into an unprofitable debate. But it takes a great soul to look ahead and studiously avoid anything that might break fellowship. This is greater than to win an argument. "He that ruleth his spirit is better than he that taketh a city."

4. To avoid mixing up in a quarrel. Children may fuss over a little toy, or a few green plums, but parents ought to be too big to pull off in spirit from good neighbors over such trifles. Do those in your community have confidence in you?

5. To refrain from going to law. The devil and unprincipled lawyers will magnify a supposed injury. But a wise and peaceful person will "rather suffer wrong" (1 Cor. 6:7) than spend time and money defending personal rights.

6. Being self-conscious. It is painful to behold one who is always strained up. How blessed to dwell so deeply in God as to have no concern about how high, or how low others rate you. Paul said, "With me it is a very small thing that I should be judged by you, or of man's judgment. He that judgeth me is the Lord."

7. Stinginess. How sad that anyone should imagine he is ahead, when he gives just enough to ease his conscience and yet less than his full share to a worthy cause. In the end he and his children are the losers. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

8. A saintly dignity. One need not be highly intellectual, or well dressed in order to show poise and sincerity that will compel admiration and disarm prejudice. Look at the meek and lowly Jesus before Pilate: "Go thou and do likewise!"

9. Taking snubs and reproofs well. It is a false idea that those possessing true greatness must be curt and resentful toward those who dare to cross them; especially one's inferiors. How lovely to behold one who can be gracious and gentle when information or reproof is given that was not needed.

10. Boasting. How blessed to meet a big soul whose silence speaks louder than words. We go away enlarged and enriched. But how different from the man who monopolizes all the time in calling attention to self—where he has been and what he did. "Let another man praise thee, and not thine own lips."

11. Mastery over the flesh. It is a sign of being heavenly minded when earthly and fleshly joys are gladly set aside for things eternal. The behaviour of a mature saint is always in view of What would Jesus do? This will make carnal pleasures look cheap.

12. Stooping to help others. The Pharisee and priest can "pass by on the other side," but the magnanimous man will forget self and stop to help others. Years ago General Booth was walking down a side street in London, when he was seen to stop and help a poor man load some bags of coal. An onlooker was impressed and inquired who this "silk-hat" man was. Later, he gave a large donation to the general, saying, "Such work is worth supporting."

—Cincinnati, Ohio.

## "Gentle Men"

Gilbert James

THE Dictionary says, to be gentle, one is "mild in disposition, gracious, and amenable to training."

The Bible says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness."—Gal. 5:22.

Perhaps the most beautiful outward manifestation of the Holy Ghost in God's peculiar people is a spirit of meekness or gentleness. No matter how big one shouts, prays or testifies, the most authentic badge of sainthood is still a meek and gentle spirit.

You can never prove the divinity of Christ by "red faced" arguments and sarcastic remarks. But let the child of God demonstrate the Holiness that Christ has imparted by a sweet, patient understanding of the other man's ideas, and your opponent will inwardly if not outwardly, have to admit that this work of the heart is wrought by one more than human.

For the benefit of all, especially Christian workers, the following is reprinted from the preface of John Wesley's sermons, Vol. I.

"Are you persuaded you see more clearly than me? It is not unlikely that you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way

than I have yet known. Show me it is so, by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and am therefore unwilling to leave it, labor with me a little; take me by the hand, and lead me as I am able to bear. But be not displeased if I entreat you not to beat me down in order to quicken my pace: I can go but feebly and slowly at best; then, I should not be able to go at all. May I not request of you farther, not to give me hard names in order to bring me into the right way. Suppose I were ever so much in the wrong, I doubt this would not set me right. Rather, it would make me run so much the farther from you, and so get more and more out of the way.

"Nay, perhaps, if you are angry, so shall I be too; and then there will be small hopes of finding the truth. If once anger arise, this smoke will so dim the eyes of my soul, that I shall be able to see nothing clearly. For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell; much less blow it up into a flame. If we could discern truly by that dreadful light, would it not be loss, rather than gain? For, how far is love, even with many wrong opinions, to be preferred before truth itself without love! We may die without the knowledge of many truths, and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels!

"The God of Love forbid we should ever make the trial! May he prepare us for the knowledge of all truth, by filling our hearts with all his love, and with all joy and peace in believing!"

—Selected.

## The Lord's Presence

Could anyone in faith hold that the Lord is in the midst of two or three gathered in His Name (Matt. 18:20) and not be very sensibly affected by this truth? Surely an effect must be produced that nothing else could. No one can define or imitate the influence of the presence of a loved one: how much more when the Lord, the greatest and dearest to us, is in the midst! The effect of His presence cannot be defined, but one may be conscious of it, according to the measure of faith. Could I truly believe that the Lord was present and not be controlled and influenced by Him? Must He not sway and control every thought and feeling. Should I not be in happy subjection to His will and have gladness of heart that I am so near the One who loves me and who gave Himself for me? He cheers my heart, keeps my will in check, and enables me to wait on Him without distraction.

—Scripture Truth.



# Foreign Missions

## Saharsa

To the Evangelical Visitor Family: Greetings from India. Isaiah tells us "They that wait on the Lord shall renew Their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

THE year 1944 ended a very strenuous year. We were not mounting up on wings nor running, but the Lord was with us to renew our strength. People like to read front line news, they like to hear of advancing and victorious armies. The Saharsa battalion is small, but not defeated, yet we have been unfaithful in sending news items.

Extra work and problems were brought on the past couple years, especially in the widow's home and orphanage, by the high cost of food grains. They had to be purchased in the raw state, then soaked or boiled or parched and husked, or ground as the case may be with the various grains, to be made ready for cooking. To keep things made up ahead of time in sufficient quantity has meant a lot of concern. Suppose you bought your wheat, corn, oats, and barley, etc., from the threshing floor and made it up in your own house with your own hands for your own bread and porridge, and you had a family of 50 to be concerned about.

The dispensary work, too, has been heavier. During 1944 over 58,000 days of treatments were dispensed. Crowds gathered daily from villages near and far, and daily some went away untreated. Daily the gospel message was given to the crowd. But they were not eager to listen. They were more concerned about their physical needs, and were blind to their crying spiritual needs.

Bible women's evangelistic work has been handicapped too, for they have had no vehicle to get out into the villages. (The shamponi needs new tires and tubes—for it has two motor wheels). These have been unavailable for past year and a half. But now we have hopes of getting them. So they could go only to the nearby villages which are within walking distance.

Yet our testimony is, "The Lord has done great things for us whereof we are glad."

The New Year started with 9 persons being baptized. There was a shifting of all workers. So the New Year started with new faces around. Bro. E. Roy and family went to Madhipura, and Bro. S. Roy and family came here from Begu Sarai. Mrs. S. Roy is a Bible Woman. Brother John Jacci and family went to Saur, out-

station, and Brother Arther Singh and family from Barjora came here. Brother Mongan Das and family also came here. He is a book-seller, and gets gospels and literature in the hands of many people. Mrs. Dharem Das came from Madhipura to do Bible women's work here.

The winter months were so pleasant for working. The garden too flourished in the cool season. We enjoyed the variety of vegetables. Now every thing has dried up. The country side is parched. Hot winds blowing up the dust. Wheat and other pulse grain have just been harvested.

In Sunday School too, a number of people, children and adults have expressed their desire to take the Sunday School Examinations this year. This we try to encourage for it is conducive to more thorough study of the Word. The examinations are given each year in November.

April 8-15 we had convention meetings here. A number of people came from the other stations to attend. Brother Engle was here the entire time. Brother Buckwalter was here the first few days, and Sister Buckwalter attended the last three days. Brother Samuel from Madras was our speaker. He could not speak in Hindi, for Tamil is his native tongue. So he spoke in English and Brother Dick did the work of an interpreter. Everyone enjoyed his messages. He brought deep truths in simple language so that the children, the unlettered, and all could understand. For us hearing a message in English was a blessing too, for we have not had the privilege of hearing a sermon in English for a couple years. 30 or 50 knelt at the altar of prayer seeking God for various needs. Besides there was a very impressive anointing service for healing. The last Sunday 23 were baptized, a nice group of young people. Among the group was one Santali from the Police lines. (The first Santali perhaps baptized in our Mission). Sunday evening was a full communion service.

Monday morning we all dispersed in various directions to the valleys to fight our every day battles in this spiritual warfare. Pray that we all may keep looking to Jesus, for in Him is the source of our strength. The battle is not ours but God's.

May God's blessing be upon the church in the home-land in all her various fields

Your Sister in Christ,  
Leora Yoder.

Prov. 28:13: He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

Keep on confessing. Better not sin.

Wanezi Mission, Box 5,  
Filabusi, S. Rhodesia,  
South Africa.

Dear Brethren and Sisters of the Home Church:

Greetings in the name of our Lord and Saviour, Jesus Christ, the only hope of a sin-benighted world.

At last we are writing from the hinterlands of the southern half of the so-called dark continent. We have actually been here four weeks and I have just reminded myself that no letter has been written as yet describing the third and last phase of our travels to this chosen field of labor.

In the last letter we brought you with us within couple of days of Africa. The eventful day that brought us our first sight of the second largest continent in the world was Sunday, March 4. Early in the morning we arose to watch the sun breaking in the east. There as the first rays of the sun broke through the clouds could be seen dimly the coast line of Franch Equatorial Africa. How fitting. The first sight of Africa on a Sunday morning. And the rays of the sun breaking through the clouds portended the rays of the promise of the Gospel. About 9:00 a.m. we sailed into Pointe Noire, port of Free French Africa and terminus of the rail line to the interior and the capitol, Brazzaville. Here we docked and stayed for three and a half long, long days. That Sunday afternoon some of the missionaries abroad made their way downtown under the broiling equatorial sun and finally met a Swedish missionary who took us to their mission. That evening again we returned as a group for evening prayers. Our first service on African soil! But what swatting mosquitoes eyeing overfamiliar lizards which lazily gamboled on the window sills, and perspiring in the stuffy stillness of an African equatorial night, these things combined to add to or detract from the romance of that meeting. Wednesday evening we sailed out into the setting sun and headed south along the west coast of Africa. By morning we reached the mouth of the mighty Congo. Again we arose quite early to watch the sun rise over the muddy brown waters of the Congo as it flowed into the Atlantic. By 8:00 we had our river pilot abroad. Then started one of these interesting days which one does not soon forget. Past dense jungles coming right down to the river's edge we steadily steamed, twisting this way and that. It was thrilling to see an occasional native running down a narrow path breaking through the dense undergrowth, come to the edge of the river and wave his arms at the passing steamer. Towards afternoon an equatorial wind and rain storm broke so fiercely over the river that we were forced to anchor for a time to avoid running aground. After anchoring all night off the town of Boma



on the Belgian Congo side of the river, we steamed into Matadi and docked about ten, Friday morning.

Here the majority of missionaries abroad disembarked for points of missionary service in Belgian Congo. The seven of us who were left began to get the feeling of aloneness. How we longed to get to our field of labour. Here at Matadi eighty miles up the Congo is a large Swedish Mission. We had the privilege of visiting them on Saturday afternoon. They have a large church, educational and printing work among the natives of that region.

Sunday morning, March 11, we started out again, sailing down the Congo. Since we now had the current with us rather than against us we made twice the time; consequently by evening we were well out into the ocean again. Noon Monday we hove into the harbour of Luanda in Angola (Portuguese West Africa).

How peculiar we felt next morning to get up and see the Mouzinho anchored not so far away from us. And we soon learned that Sister Moyer was aboard that ship. So although we left the States several weeks before she did, here she had caught up with us and as the S. S. Mouzinho sailed that night even beat us to Lobito Bay. We sailed the next day, spent Thursday anchored off land at Port Amboim and "finally" sailed into Lobito, Friday morning, March 16. Here we took farewell of the last of our Joao Belo missionary friends, a couple and single lady bound for mission work in India. They were able to transfer over to the S. S. Mouzinho to sail for Lourenco Marques where they hoped to catch a ship for India. Here too we met Sister Moyer and fortunately made arrangements to take the trip for Elizabethville, Belgian Congo, the next evening. Fortunate because there is only one train a week through Angola to the Congo.

The train journey was a dirty one even though we climbed to cooler heights than the hot sea coast. Sunday wasn't much a day of worship. We were bandied about from compartment to compartment, coach to coach until evening we were finally settled in the coach that actually was going through to Elizabethville. It was really amusing though distressing to see Sister Climenhaga waving her arms in the corridor in perplexity while a native porter who could speak Portuguese and his particular native language walked off with the baggage to another coach. Finally a Portuguese speaking missionary of the American Methodist mission in Angola came to our rescue and explained that the coach in which we were was to be cut off of the train.

All along the line we found ourselves indebted to missionaries of various Boards. At Dilolo, a town on the Congo

side of the Congo-Angola border, some Brethren missionaries kindly gave the five of us an evening meal. This was our last real meal for a day and a half until we reached Elizabethville. When we got out of the train at this main town of the Southern Congo, a man stepped up and asked us who we were and where we were going? When I told him he said, "Do you have a hotel reservation?" No. "Well, then I'm afraid you'll have to sleep in the jail," he said. Sure enough, Brother Ginder and I went to hotel after hotel and at last found a room for two. By dint of tourist's persuasive powers we argued the management into letting the three sisters sleep there. Then it really seemed that we two men would have no place to stay when providentially we found we could be put in a house adjoining the house of retired Methodist Bishop Springer. Mrs. Springer was indeed a hospitable soul and

insisted on our staying for breakfast the next morning. The Lord always has a way.

The next morning, Thursday, we again started on the train and by evening we entered Northern Rhodesia at Ndola. Friday about 1:00 p.m. we began to feel excited. Would any of our missionaries be at Choma to see us? It was still about a half hour's journey away. Suddenly our train began to slow down. We leaned out of the windows and there at a little siding called Batoka we could see bonnets in the distance. How interesting it was to see Brother Mann wave his handkerchief to flag down the train. Brother and Sister Mann and two children and Sister Anna Eyster had driven there in the Sikalonga Ford to board the train and ride with us to Choma. The words really flowed all the way to Choma. There at Choma we met Bro. Eyer who fortunately was in town on business that day. Our telegram to Sikalonga had not arrived in time to notify the Macha Mission folks.

When the train pulled out of Choma we had a feeling like pulling at the leash. Seeing the folks in Northern Rhodesia made us feel like getting to Bulawayo so much the more. But the train took its good old time and we impatiently slept out the night.

Saturday morning, March 24, as you can imagine, we were up and watching with interest the country. After a while I spied in the distance, a little kopje that looked like Ntabazenduna. Then sweeping around a curve we saw the six story sky scrapers of Bulawayo. Soon we rolled into the station. There on the platform was a regular little delegation to greet the new arrivals, as they waved us into our new field of work for God in South Africa we thought. So ends our journeyings to the field.

As to our placements, you will have heard them long e'er you read this letter. We praise God for our privilege to work for Him in this dark continent. Pray for us that God's will will be fully accomplished in us here.

Yours in Christ,

Arthur and Arlene Climenhaga.

As the dawn breaks with gentleness; as the dew falls with gentleness; as the bud opens gently, so the grace of gentleness manifests the saint and makes him great.

If Shadrach, Meshach and Abednego had run through the fire they might not have had time to have or get their bands burned off.

Another Good Thing About Telling The Truth Is You Don't Have To Remember What You Said.

### "Trail's End"

C. W. Jones

*From the trail's end I am calling,  
Where the sun is smoking hot;  
Where the twisting tortuous foot path  
Leads to us—whom God forgot.*

*No one comes to our far country—  
'Tis a long neglected spot,  
No one hears our wail at midnight,  
We are those whom God forgot.*

*We are fading, fast decaying;  
Life has flown—death is our lot,  
All is desolate and wasted—  
Can it be that God forgot?*

*Every flower, the birds, the heavens  
Tell of hopes that we know not;  
But the shadows of tomorrow,  
Make us sure that God forgot.*

*In the whisper of the breezes—  
In the silent realms of thought;  
There are stirrings, strange, insistent;  
But what matters—God forgot!*

*At the trail's end we are waiting  
Blindly hope—we know not what;  
Only do not let us perish,  
Thinking still that God forgot.*

*Where the skies blend gold with azure  
And the restive rivers run;  
Where the trail burns up at mid-day,  
There is "sowing" to be done.*

*In the tangled jungle fastness  
There are battles to be fought.  
At the "trail's end" tell the story!  
Tell them God has not forgot!*

—Selected.



# Our Sunday Schools

This Department, conducted by the General S. S. Board, appears in the first issue of each month. All material for this Dept. should be sent to C. W. Boyer, Sec'y, 2101 Windsor Road, Dayton, O.

## The Importance of the Teaching Ministry

### II THE LESSON

Glendon Snider

If we only have Sunday School Scholars in class for forty minutes each Sunday then they are in Sunday School less than three twelve hour days a year. Not very long for such an important project as teaching them God's word! The teaching of God's word is of more importance than Geography, History, or Mathematics. The aim in teaching the lesson is to instill a love for God, for His word and to win the scholars to Christ.

When we teach the Sunday School Lesson we are handling an insurance policy which is an, "Eternal insurance policy." God's word is a "Saviour of life unto life or death unto death." The Psalmist David said, "Thy word have I hid in my heart that I might not sin against thee."

The Sunday School ranks next to the home in youths training and it is the chief educational center of the Church. What young people learn in early years will remain with them throughout life. It behooves us then to teach the truth in a way that it can be grasped. To older folks the study of the Sunday School lesson should be to gain a greater knowledge of God's word.

Out of 18,434 High School students asked 20 questions on the Bible only 46% could answer them correctly, 91% were unable to name 3 Old Testament Prophets, 69% did not know how many books were in the Bible.

God grant we may see the importance of the ministry of teaching in the Sunday School.

—New Carlisle, Ohio.

## Rearing our Children for God

By a Father

WHY do the children of saints of God go into sin? This is a question that needs our attention badly. We all know of families throughout the Church who have made a success of rearing their children for God. Then there is the sad picture of children from fine Christian homes going into sin. Let us discuss a few things that can help us in the rearing of our children for God.

Parents need to realize that their children are precious—more precious than a fine home, a large bank account, or a new

car every year or so. If parents stress the importance of a bank account and material possessions, I am afraid their children will be led more or less into an easygoing life, and develop a disregard for the Church. Although such parents may be very active in the Church and bring their children to the services, when the children reach manhood and womanhood they, too, will want all these material things which their parents have considered important and the result will be that many of them will not give their hearts to God.

I pray that we will put God first in our homes! I pray that we will take time for

## The Bible in a Nut Shell

### I

*Sunday School Lessons' Review  
Second Quarter 1945*

### II

*The Bible gives a true outline,  
Of sinful man and love divine.*

### III

*Abram in appointed place,  
Became the father of a race.*

### IV

*A nation born at Sinai,  
Commandments to obey or die.*

### V

*Now settled in the promised land,  
Forgot that idols, God had banned.*

### VI

*For theocratic government,  
Demanded kings, and all that meant.*

### VII

*Ten tribes, for sin, were carried far,  
Their disobedience left a scar*

### VIII

*The southern kingdom's righteous kings,  
Delayed awhile the reckoning.*

### IX

*A remnant cleansed by chastening rod,  
Returned to build the house of God.*

### X

*They looked for God's great Messenger,  
The promised King, Deliverer.*

### XI

*And when He came they knew Him not,  
On their dark record, one more blot.*

### XII

*The Gentile Church has crowned Him,  
Lord,  
Is witnessing for her adored.*

### XIII

*In Jesus name is conquering,  
And glories in her suffering.*

—Garrett, Ind.

prayer while our children are small. I cannot imagine a Christian father and mother who love their children not having family worship. We should have it regularly.

I asked a group of boys how many prayed and only one child raised his hand. That state of affairs burdens my heart and drives me to my knees. I know prayer will help in every situation.

In order to rear their children for God parents must be an example themselves. I have seen Christian fathers and mothers ask their children's forgiveness, and in turn I have seen their children do the same thing. Children will be inclined to do right when the proper example is set before them. The parents should teach their children to give to God's cause. The parents themselves should give as definitely and regularly as they pay their light bill, gas and grocery bills, and then the children will learn to give. Parents should teach their children the importance of giving their hearts to God, at an early age. Children who are taught right will often feel their need of God at an early age.

Parents themselves should not go to any questionable places of amusement, for where the child sees the parents go he will go, too. Parents should know where their children go and what they do. You as a parent would not leave a rotten potato among good potatoes. Why? Because you know that the rotten potato would cause the others to become like it. That same law applies to our children. Some parents are very careful with their pet dogs and cats, careful that they are not killed or stolen, but they give little care to their children—where they are, what they are doing, or whom they are with.

Be a pal, a chum, and companion to your children. Take your children with you on outings and the right kind of entertainments. Be with them as much as you can. I know it takes sacrifice—sacrifice of money, of time, of your own pleasure—to do this, but it is worth it in the long run. You will not have to shed tears and suffer with a broken heart when you are old if you do this.

Buy every child a good Bible, a good Testament, and read it with them. I mean a good Bible, a good Testament—not a ten-cent store kind. Do not cheapen religion by giving them a cheap Bible. The Bible is the most precious thing in all the world. Hold this fact continually up before your children.

The trouble with many parents is that they are not serious enough in training their children for God. We are serious about getting to our work on time. We are serious about getting the children to school. Let us be serious about the things of God. To rear our children for God we



must take time for God—to worship Him and work for His cause. We must not leave this out. We must not neglect, or fail in the least with our children. They are precious. The soul of one of them is worth more than all the world.

Oh, my dear parents, let us not play at religion! If ever there was a time for us to get in earnest about religion it certainly is now! Let us pray, let us attend the church services and Sunday school, let us give to the support of God's cause. Let us arise and go about our Master's work. He has told us to go into all the world and preach the good tidings, the everlasting gospel.

When I think of Abel, Moses, Daniel, Elijah, the three Hebrew children, I think of parents who taught them about the things of God, who set good examples before them, who actually lived their religion, believed and acted their religion. I think of parents who were wise. They had modern days then the same as we have today. Let us parents of today do our best for our children. Remember, they are precious. Their souls are worth more than all the world.—*The Gospel Trumpet*.

### Singing in the Home

Alice Lyons Dyer

“THOSE Malvern children are the greatest little singers I ever saw! What a help they are to our Sunday school here!”

“Yes indeed, and the queerest part of it is that neither of their parents are naturally singers at all.”

“Well, maybe not gifted in good voices, but they are, to a great extent, responsible for the children singing so well. They have trained them to love to sing. I've often heard Mrs. Malvern say, 'Do not sing because you are happy, but sing and you will be happy.' From their very babyhood her children have all been taught to *love singing*. Both Mr. and Mrs. Malvern pay special attention to it in the home and take time to sing the Sunday school songs and hymns with their little ones daily.”

“It isn't only our Sunday school of today that is going to benefit by their songs. Their own home life is richer and sweeter, and what precious memories they will have!”

“Yes, and don't you think their whole lives will be influenced by their habit of singing in childhood? Especially when they're learning to sing hymns as they are.”

“Certainly, no one could become familiar with gospel singing as they have and not be immeasurably enriched in many ways.”

Amos R. Wells wrote: “Hymns are wells of lovely and majestic English and

are well worth committing to memory, if only for their fine poetic beauty. Phrases from hymns add a richness to one's mind. Hymns are full of Bible references, and often are wonderful embodiments of Bible words or transcripts of Bible scenes. Knowing the hymns adds force and point to all our reading of Holy Writ.”

Henry Ward Beecher said, “We can sing away our cares easier than we can reason them away.”

Herbert wrote:

Little by little the time goes by,  
Short if you sing through it, long if you sigh.

—*Sunday School Worker*.

### Who Deserved the Cane?

A Magazine writer vouches for the truthfulness of the following sketch:

“Mamma, please give me another piece of cake.” “No, darling, one piece is enough.” “Half a piece— please, mamma?” “No, Freddie, no more!” “Just a very little piece, mamma dear?” “No, Freddie, no!” “Do give the child a piece,” says the husband. “I'll risk its hurting him.” And the mother gave it! What else could she do?

“Mamma, may I go out to play?” “It's very damp, and you have a cold. I do not think it is best.” “I won't take any cold.” “I fear you will. You must play indoors today.” “Just a little while—please, mamma?” “No, Freddie, you must not go out today.” “Do let the child go. What a girl you are making of him! Dress him warm and let him go. It will do him good.” And Freddie went out!

“May I have my blocks in the drawing room, mamma?” “No, Freddie, make your block house in the dining-room. Miss — is an invalid, and I wish the room very quiet.” “I will be very quiet.” “You will intend to be, but you cannot help making some noise, and as Miss — very rarely goes anywhere, I fear she will be very tired at best; so be a good little boy, and play in the dining-room this afternoon.” “I won't make a bit of noise, nor tire her one speck.” “You must play in the dining-room, Freddie, and not say any more about it.” “None-sense! It will do her good to see a happy little face, and give her something besides her own pains and aches to think of. Let him bring his blocks into the drawing-room.” And he brought them in.

“What a torment that boy has got to be!” says the father, later on. “'Tis tease, tease, tease, from morning till night. 'Tis enough to wear out the patience of Job. If you won't whip him, I will.” And he whipped him.

Query: *Who ought to have been whipped?*—*Selected*.

### Do Not Sin Against the Child

(Gen. 42:22)

P. J. Wiebe

These words were spoken by Jacob's oldest son, Reuben when his brethren threatened the life of Joseph. Today many parents are sinning against their children. Let us consider a few of the ways in which this is done.

First, you sin against your children when you accuse them falsely. (Titus 2:3.) How many children become discouraged in their Christian life because so often they are falsely accused. If anything happens in the home it is said, “Johnnie did that,” or “Mary did it,” even though they are perfectly innocent. (Col. 2:21.) Do not sin against your children by bringing false accusation against them.

Second, you sin against your children if you do not give them the right kind of an example. Children are great imitators and it is perfectly natural for them to do what they see older people do. It is pitiful when parents live such lives before their children that they will later have no confidence in their religion. O, what a great responsibility rests on the parents!

Third, you sin against your children if you do not explain to them the way of salvation. Do your children know that if they want to be Christians it is necessary that they be born again? (John 3:3-7). Do they know that they must repent, confess and forsake their sins? Sometimes I have been very much surprised to meet young people who came from Christian homes, who have attended Sunday Schools all their life, and yet they are very ignorant about the way of salvation. (Deut. 4:10, Judges 13:8.)

Fourth, you sin against your children when you do any iniquity. Because it is a law of God that the iniquity of the parents is visited upon the children to the third and fourth generation. (Deut. 5:9.) “They enslave their children's children, who make compromise with sin.”

Last, you sin against your children when you talk against the church or against the officials of the church. If your children lose confidence in the church and in the officials, do you expect that they will ever be saved? Don't you realize that when you are continually talking against the preachers that you are undermining your children's confidence in them? Ask God for wisdom that you do not sin against your children in this way, nor in any other way.

Prov. 26:27: Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

Remember we reap what we sow.



# LUKEWARMNESS

J. H. Byer

LUKEWARMNESS in spiritual things is like a bad contagious disease, the victims themselves not knowing that they are thus affected. It is like leprosy, gradually sapping away all spiritual life. Spiritual people with whom we associate may clearly see our condition, but they would not dare to mention it to us for fear of offending us. God alone can and must reveal a lukewarm state to a soul if they are ever awakened. A certain Bishop—who has now gone on before—was awakened one night by the Spirit of God saying, "You are luke-warm". He at once got down on his knees and began to pray that God should cure him of his trouble, and He did.

When a person is in that state there is no particular pull or urge toward secret prayer or the daily reading of God's Holy Word. Scarcely anyone relishes food or drink that is lukewarm; it must be either hot or cold. God our Father is just like that. A half-hearted service makes him sick, and he plainly says he will spue such out of his mouth.

It has been said that this was directed to the Laodicean Church and not to individuals. That is true in a sense and yet when one carefully reads what the Spirit says to the seven churches, it can be clearly seen that individuals are spoken of at different times. This is especially true of the Church in Sardis, to which the Spirit said, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his Angels." By these words it is easy to see that people's names may be blotted out of the book of life, even after they have been written in. Would it not be reasonable to presume it might be so with those who are luke-warm and careless, more particularly since God has said he would spue such out of his mouth? It is very dangerous indeed to be in a lukewarm state.

There are at least three places in which lukewarmness may exist and ought easily to be detected. First, in a personal way. Each one needs to ask God to search him out as an individual. The prayer in Psalms 139:23, 24 should be made with special emphasis on me and my. "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." As we continue praying this prayer in a fervent way, God will surely

do the searching and uncovering of anything displeasing to God that may be in us. If we are persistent in asking God to search us, he will not fail us. Do we fail in kneeling before God on our knees at least twice a day in secret, and heartily thanking him for his mercies and watchful care and imploring a continuance of the same? As we do this, does Jesus come down our souls to greet, and glory crown the mercy seat, This will be so each time unless we have grown lukewarm to Jesus, the Lover of our souls.

Next, the home where Christ dwells can and ought to be a place that is on fire for God, not lukewarm, or even only warm, but really hot for God and his cause. It should be a place that brings conviction on every needy person that enters into it. At least once each day all gather around the family altar where a song for Jesus may be sung together—all joining. Then the reading of God's blessed word and all kneeling in prayer together while one or even more engage in audible prayer. Worship of this type may take fifteen or twenty minutes, but what of that! That is but a very small part of the fourteen or sixteen hours in which we are up and active. Better rise enough earlier so it can be done. To make the family altar a success, the head of the house must needs be on fire for God. There ought to be parental cooperation. It should be started as soon as a new home is established; how-

## Psalm 19

Agnes Hisey Olsen

*The glory of the Lord the heavens declare,*

*His handiwork bright o'er the firmament;  
Innumerable stars o'er Abraham's tent,  
Set in their shining orbits burning there  
As lighted lamps that every man might share*

*The mild beneficence at evening sent  
To cheer the universe with toil forespent,  
Sweet as the answer to the Chaldean's prayer!*

*At golden dawn the rising of the sun,  
Rejoicing with auroral rays of morn,  
As bridegroom in his strength at day begun;*

*The circuit through celestial space upborne*

*In wisdom's government; a race to run  
By the new day, hark, 'tis his silver horn!*

—Detroit Michigan.

ever, it is never too late even where it has been neglected.

An aged minister told the following true story in regard to his courtship and early married life. The time had come to ask the important question of the young woman he was wooing. He did. She hesitated in her reply and asked him a question about like this, "Do you believe in having family worship in the home? He was in a corner and said, "Yes." They were in their new home and the first breakfast was ready to be served. The young wife then slipped away into a nearby room and came out with a Bible and handed it to her husband. He said he felt as if he would sink through the floor. He was not a Christian then, but became one before too long. This couple have long since passed on but they have daughters and granddaughters who are earnest servants of God and their memory is sacred to them. How important it is to keep the gospel fires burning hotly and brightly in every Christian Home!

Now a few words about lukewarmness in the church or congregation. Anyone who is really filled with the Holy Spirit can detect any indifference or lukewarmness as soon as they come into assembly that is thus affected. There is slowness in coming to Sunday School and the song leader and superintendent have many empty seats to face. When a train is to be taken those who go are there on time or often even are there waiting. Why not do the same in God's house? Try it out a time or two and see if there will not be a great blessing in it. This time may well be used in quiet meditation and prayer. How the burdened pastor would be inspired and blest to see his people all there waiting for him. Holy Ghost Fire is like electricity. It will keep us cool in hot weather and warm when it is cold out doors—at least to the extent that we do not murmur about the weather or anything else for that matter.

Lord give us such a faith as this,  
And then what e'er may come  
We'll taste e'en here the hallowed bliss  
Of an Eternal Home.

—Upland, Calif.

Oh, good has always come from seeming ill,  
And love unchanging leads us safely still  
Through storms and sunny weather!

You will be what you will to be!  
Let failure find its false content  
In that poor word "environment,"  
But spirit scorns it and is free!